10: Marshall M-5 (ca. 1910) 1945 AP1 Burma
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141 Young people of both sexes are attractive and robust
[146] but hard work, undernourishment and, in the case of the women, constant child-bearing often make them appear old when they have only reached what should be the prime of life.

● 591 428 596 Family life among the Karens is not unlike that of the ordinary European family. They do not have the patriarchial family system of the Chinese, and each married couple usually has its own house in which to live. Often the woman brings her young husband to live with her parents and he inherits their lands on their decease.

582 163 165 Marriage in the early days was strictly within the tribe. Even marriage with those of other Karen tribes was looked down upon. Karen women usually bear as many as ten or more children, but often raise less than half of them,

858 888 due to their lack of knowledge of sanitation. Karen fathers are usually fond of their children and take as good care of them as they know how. Their love is generally sentimental and children are allowed to rule the household. Old people usually receive good care for the Karens always reverence age.

IV

OCCUPATIONS

243 433 In the early days the Karens were concerned with wresting a living for themselves from the ground where they lived. Almost without exception they were cultivators of the soil and raised rice, their principal food. They followed the two methods usually found in Burma, the mountain method in the hills and the paddy-field method on the plains.

243 In the hills the wasteful way of cultivating rice was that of clearing a section, called in Burmese a *taung-ya*,

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
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dress the "k'la," as follows: "Pru-r-r k'la, return, return. Do not stay in the jungle. Behold your place here. Do not leave it. Go not away. Look at your own room. See your own place." A morsel of the rice, together with the heart and lungs of the fowls, is then placed upon the heads of the bridal pair, and the guests proceed to eat the remainder of the feast, finishing it before sunrise.

Thus far the intermediary has passed through the marriage celebration with the consideration on all hands belonging to one who has conducted successfully the negotiations between the parents of the groom and those of the bride. He has been the groom's personal attendant, has carried his principal's few worldly goods to the bride's house for, as among the ancient Hebrews, the young man leaves his father and mother to become a member of his wife's family. But now the intermediary finds himself suddenly deprived of his position of respect and becomes the butt of the night's fun. The foot of a pig killed for the feast is tied about his neck with a rattan, and its head is set upon a post of the house for him to bark at for the sport of the guests.[10] If he could lift the head down from the post, it became his possession. His success in accomplishing this was said to symbolize his skill in finding a suitable wife for his friend, which was likened to the scent of the old Karen hunting dogs ("htwi maw seh") in the chase. The guests now take their departure for their several villages, having spent two days, if not more as sometimes happens, at the celebration. No one whose feet were sprinkled on his arrival, is allowed to leave until the celebration is over.

After the departure of the guests, the intermediary remarks to the bride's parents: "I have brought you a son. Cherish him. If you have aught to say against him, speak it out now." On receiving a negative reply he continues: "I have given him into your hands. I have done my duty, and my task is finished." One of the village elders tells the intermediary that after seven days he will be free from blame in case anything evil transpires concerning the groom. The bride's parents present him with a pair of fowls for his services, which he carries home and keeps, unless by reason of illness he must sacrifice them to recall his wandering "k'la."

The groom lingers about the village during the day after the guests have gone and in the evening is escorted by some of the elders to the bride's room. Formerly in some localities it was cus-

[10] In some places the pig's head was hung about the intermediary's neck, and he went about barking at one or another of the company, as the spirit moved.

19: Marshall M-S (ca. 1910) 1922 AP1 Burma
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585 tomary to sprinkle the bridal floor with rice to give the pair a fruitful married life. Possibly the showering of rice on newly married couples in the West had originally a similar significance. However, I have been told that in the olden times couples often refrained from living together for months or even a year or two after their marriage.

585 784 787 Many tabus were formerly observed by parties going to a wedding. If they heard of a death, passed a funeral, or came into contact with anything connected with a burial, the intermediary at once halted his companions and directed them to recall their "k'laa." If a snake crossed their path, he stopped them and addressed the reptile: "You follow your path, and we will follow ours. Our way is short and pleasant. Yours is long and evil." If they happened to hear the call of the red-headed woodpecker, which is considered a bird of ill-omen, he would cry out: "You may be sick and die. It is nothing to us. Let the white ginger burn you." If they came upon a dead wild animal, the intermediary reminded the company that death, having taken its victim, would not touch them. Chancing to meet another wedding party, the two groups exchanged the greeting: "May you be free from all evil, and may you have peace." If either company had liquor with them, they all drank together.

Certain tabus made it necessary for the whole party to sit down where they were and wait until they believed the danger was past. They did this when they heard the call of the plover, the cry of the barking-deer, the "tanke te" of the lizard, or the scream of the woodpecker. When about to renew their journey after an interruption of this kind, they pretended to spit something out of their mouths, saying: "Let all evil remain on you." A sneeze would halt the entire retinue until the leader was assured that no more sneezes were to follow.

585 591 According to modern usage the groom is supposed to remain in his wife's house three, seven, or any other number of days required by her parents. After the specified interval has elapsed, he is free to go about as he pleases; but he seldom returns to his own village, except for a brief visit. The general custom is for the husband to settle down with his parents-in-law, a practice that looks much like a survival from the matriarchal stage of the Karen's past.

586 Should the marriage prove unsatisfactory to the wife or her parents and they wish to sever the connection, they must purchase their release by paying the husband an ox or one hundred rupees.

23: Benedict
184, 192, 582, 591, 602, 611, 613, 614, 616, 618, 621

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/For lists of kinship terms, and for excellent and detailed information concerning correlations between kinship terminology, patterns of behavior, and social institutions, see category 601./